

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

Vol. XXV.

JUNE, 1908.

No. 6

**EDITORIAL NOTES.**

THE Apostle Paul told the scholars and sophists of Athens that God had made of one blood all nations of men, and Peter told Cornelius that God was no respecter of persons. One of the most powerful evidences of the divinity of the Gospel of Jesus Christ to-day is its potency to transform into children of God the unbelievers of Europe or America and the most ignorant and besotted Hottentot, making them all one in Christ Jesus—heirs of God, and joint heirs with Christ. And no more convincing contradiction to the claims of the Roman Church to be the only true church can be made than its failure, not only to extend its influence in the world, but even to prevent the rapid decline in its power and its membership in every country where its real character is known. Ever since the Day of Pentecost the Gospel has been victorious over its enemies, in spite of dungeon, fire, sword and all else that has opposed it, and one of the reasons for this success has been that it appeals to the hearts of all men alike. All men know that they have sinned and come short of their duty, according to their own moral sense; all men feel that they are far away from the Father's

house; and to all men the invitation "Come" appeals with force, when the mind is able to grasp the fact that the love of God has provided a way back through the sacrifice offered on Calvary by our Blessed Redeemer. By His death He made a propitiation for the sins of the whole world, that all men might come unto the Father by Him. And what is true of nations and peoples is equally true of individuals. That epoch-making invitation of Christ, when on the last day of the feast He stood in the Temple at Jerusalem and cried: "If any man thirst, let him come unto Me and drink," is still sounding forth in the ears of every child of Adam. This is for believers, as well as for those who have never yet tasted of the water of life, and if we go to Him, as He invites us, every spiritual need shall be supplied. Our Roman Catholic friends do not know this, but think that Church and sacraments are the means of grace. Let all believers who have found Christ true to His promise to save all who come to Him bear witness to that fact, so that others who now know Him not may come to Him also and find the living water which He alone can give.

### Cardinal Manning's Condemnation of Catholics.

In Purcell's "Life of Cardinal Manning" (Vol. II., p. 781) we find that Dr. Manning declared that "All the great works of charity in England have had their beginning out of the Church [of Rome]; for instance, the abolition of the slave trade and of slavery. Not a Catholic name, so far as I know, shared in this. France, Portugal and Brazil have been secretly or openly slave trading, or till now, slave-holding."

When Dr. Grattan Guinness was recently in America he declared that it was "the strong hand of Cardinal Gibbons" that prevented such action being taken at Washington as would be likely to abolish the atrocities connected with the virtual slavery existing in the Congo Free State under the infamous King, but great Catholic, Leopold, King of the Belgians.

Cardinal Manning also said: "The whole Temperance movement—it was a Quaker that made Father Matthew a total abstainer. Catholic Ireland and the Catholics of England, until now, have done little for Temperance. The Anglican and dissenting ministers are far more numerous total abstainers than our priests."

[Cardinal Gibbons has only recently boldly opposed the prohibition movement in the Southern States.]

"The Act of Parliament to protect animals from cruelty was carried by a non-Catholic Irishman; the Anti-Vivisection Act also. Both are derided, to my knowledge, among Catholics.

"The Acts to protect children from cruelty were the work of dissenters. On these three societies there is

hardly a Catholic name. On the last, mine was for long the only one. So, again, in the uprising against the horrible depravity which destroys young girls—multitudes of ours—I was literally denounced by Catholics; not one came forward. If it was ill done, why did nobody try to mend it?"

### Protestant Episcopal Perverts to Rome.

At the convention of the New Jersey Diocese of the Protestant Episcopal Church, last month, Bishop Scarborough said, in the course of an address dealing with the movement on the part of certain clergymen in that church towards Rome:

We long and pray for the restoration of church unity, but it will never come from that direction. Rome will make no concessions. She will not recognize any baptisms, confirmations or ministry but her own as valid. There must be absolute and unconditional submission, and they who are looking and hoping for any compromise in that quarter will surely be disappointed of their hopes.

The truth of these words can be attested by only too many Protestants who have turned from the light and liberty of the evangelical faith to the darkness and bondage of Rome, and who have subsequently been compelled to seek a place for repentance—often with tears. The press despatches in the papers May 14 announced that several ritualistic clergymen had "gone over to Rome," in Philadelphia. Before a year is over, each and all of those gentlemen will be sorry for having taken such a step. Come back to Christ, the Shepherd and Bishop of our souls, and the only Mediator between God and man. That is the only course for those men to pursue if they wish to find peace and happiness.

### An Exodus of Nuns.

Under the heading, "Nun Fled to Wed," there appeared in the April CONVERTED CATHOLIC an article copied from the New York *Herald*, March 1, 1908, recounting the romantic adventures of a Sister Geneva, of the Sisters of Charity connected with St. Bernard's Convent and Hospital in Council Bluffs, Ia., and her marriage to Mr. Orange Raymond Dye, of St. Joseph, Mo. The happy couple, after a blissful honeymoon, are rejoicing in the felicity of a well-ordered home, to the envy and admiration of the poor young nuns still shut up in the convent and longing to escape.

Across the Missouri River from Council Bluffs is the city of Omaha, in the State of Nebraska, and there, in the convent of The Good Shepherd, was a young nun whose name was Florence Tinsley. Her mother had placed her in the convent seven years ago that the girl might be brought up religiously, and in due time she joined the sisterhood. The facts relating to her escape from the convent and her marriage to Maxwell Hirsch, were told in the May CONVERTED CATHOLIC, taken from the New York *World*, April 17, 1908. Now we are indebted again to the New York *World*, May 17, 1908, for the following narrative of the escape and marriage of another nun. The article in the *World* was dated Chicago, May 16, and was headed, "Flees Convent; Weds, Forgiven; Goes Home."

The despatch was as follows:

"An elopement and the marriage of Miss Etta Loss, the nineteen-year-old daughter of John C. Loss, No. 765 Washington Boulevard, to

William A. Springer, a salesman for the Harvey Motorcycle Company, were marked by a midnight escape from a convent, a wild automobile trip in two States looking for a marriage license, and finally a hasty wedding in the parlors of the Stratford Hotel.

"After the ceremony, which was attended by two friends of the couple and was performed by the Rev. Henry C. Scotford, of the Hamilton Park Congregational Church, the elopers went to a friend's home on the South Side, to await parental forgiveness.

"This was not long withheld and the couple, accompanied by the bride's father and a few mutual friends, took dinner at a downtown restaurant, after which the party were to adjourn to the Washington Boulevard home, where the young people will reside temporarily.

"The bride herself told of running away from the convent, where she had been for two years, to join her sweetheart.

"According to her story, she left the convent three days ago. Springer was waiting for her with an automobile. Together they went to the home of Mr. Loss and asked his permission to marry. This was refused, and the elopement was planned.

"They went to Crown Point, Ind., in an automobile to be married, but found the license clerk's office locked, and returned to Chicago.

"She left the family home in Washington Boulevard, met Springer at a corner, and went to the law offices of Ader & Haigler, in the Stock Exchange building, just two floors beneath the offices of her father. From there, with Miss Nellie McJames, as

bridesmaid, they went to the Stratford, where the Rev. Henry C. Scotford performed the ceremony."

The nuns in the convents of the Roman Catholic Church are like birds in a cage longing for freedom. In many cases their entrance into those gloomy houses has been accomplished by the promise of a calm, peaceful and happy life, which they soon find by bitter experience is a delusion and a snare.

While reading of the escape of those nuns, one cannot avoid the conclusion that a great number of those poor prisoners obtain their freedom without the publicity from which such repressed natures shrink. Many more would leave the convents if they knew what to do or where to go when they got out into the world.

When Protestant ladies visit convents they could show no better kindness to a nun in whom they might be specially interested than by giving an invitation to call upon them. Then, in a confidential talk, with tact and Christian courtesy, they might learn something of the heart longings, and trials and hindrances to happiness that are enshrouded in the breast of every inmate whose horizon has been bounded by the convent walls. The Mother Superior and the priestly confessor are the only confidants of the nuns. It is the business of the Superiors not only to observe the daily life of the nuns in all its details, but to look into their hearts, as far as they can. That is also the duty of the priestly confessors, who, however, do not like the work of delving into the secrets of those poor hearts. The baser sort of priests—and all the priests of Rome

are not honorable gentlemen—may abuse the confidence reposed in them, though to the poor nuns a confessor is "a priest of God," a second Christ—*sacerdos alter Christus*, without regard to his personal character.

### Nuns at Christ's Mission.

Since the establishment of Christ's Mission in New York City, among the most welcome visitors have been ladies who have been inmates of convents. An interview with a lady who called in May, and who had been in a convent, was interrupted by the entrance of a ministerial friend. Though the lady had been talking volubly for half an hour previously, she became silent when this gentleman appeared, and soon afterwards left, with a promise to call again.

Last month we received a visit from another lady, who sought counsel in perplexing circumstances. During the interview we enquired how it happened that she, though born in Ireland, spoke French so correctly.

"Why," said she, "I was educated in Paris, where my aunt was a nun in a convent. My parents sent me to my aunt when I was quite a child."

"It is a wonder they did not make you a nun!"

"But they did!" she replied warmly.

"Did you become a nun in Paris?"

"No; for I returned to my family in Dublin. But after being home for some time, some nuns from America came to Dublin, looking for girls who would devote their lives to educational work in the West and South-west. So alluring were their promises, and so warmly were they endorsed by the Archbishop and priests

of Dublin, that I was one of a large company of young ladies who volunteered to go with them. There were twenty-eight of us altogether."

"Where did you go?" we asked with interest; "did you all go into one convent?"

"No," said she; "most of us went to Texas, though some went to St. Louis."

With increasing interest we learned that she had entered a convent in Texas, that the life there was altogether different from what she had expected, and that after several years of hardship and unhappiness she had left the convent and had come to relatives in New York City. Before her departure some of the young nuns who had been brought from Ireland under false representations had died as a result of ill-treatment and neglect, and all were unhappy.

After listening to this good lady's recital of such sad experience, we remarked quietly that we had predicted the fate that awaited her and her companions in those Texas convents.

"I don't understand to what you refer," said she.

"Why," we replied, "there was a full account of the coming to America of such a large number of Irish girls to become nuns, which was published in the daily papers, and which was copied into THE CONVERTED CATHOLIC with the comment: 'Those poor girls are in a state of servitude of the worst kind. They are the victims of the greed and lust of power of the Roman system, which seeks to regain in this country what it has lost in Europe. Those poor girls are not free agents.'"

"That article appeared in THE CONVERTED CATHOLIC for Septem-

ber, 1899, and was reprinted from the New York *Herald* of August 3. That paper said that many of the relatives of those twenty-eight Irish girls met them at the dock when they landed from the *Teutonic*, and sought to dissuade them from going West with the nuns, but urging them to join their kinsfolk here.

"Some of the girls were willing," said the *Herald*, 'but after an appeal to Mother Mechtilda and Sister Teresa, who had charge of them, changed their minds. The decision was not reached without tears on both sides. . . . One man, who had fairly danced with impatience while the big liner was being docked, threaded his way through the party when it landed and threw his arms about his sister, whom he said he had not seen for years. He wanted to carry her off home, but the sisters threatened him with arrest if he attempted it. Margaret Crosse was met by her brother and sister, both of whom live in this city. They wanted her to join them, but she refused. The sister and brother-in-law of Margaret Skelly, who hails from County Longford, came from Fall River to see her. They too wanted her to go with them, but had to depart without her. The party was in tears when good-byes were said.'"

This lady, who was more fortunate than some of her companions in getting away from the convent in Texas, is now a resident of New York. She is no longer a Roman Catholic, and finds it a great comfort that she can come to a place like Christ's Mission, where the truths of the Christian religion are taught in simplicity and plainness, and where she can find helpful sympathy and the counsel of Christian friends.

### A Good Testimony.

The following letter from a distant city throws light upon the far-reaching character of the influence exerted by both Christ's Mission and THE CONVERTED CATHOLIC, in directions where few persons would think of even looking for such results:

Dear Pastor O'Connor—I know you will think me the most slack and discourteous Irishwoman you have ever heard tell of, for not having written to thank you for your very nice and much appreciated gift of so many interesting volumes of THE CONVERTED CATHOLIC. But when I tell you the reason I know you will pardon me this time. I have been making a change and was therefore more or less upset. I received the March number of THE CONVERTED CATHOLIC at — street. But now I am to be at — street as a child's nurse, with more wages. I am deeply interested in your publication, and I earnestly hope that God will bless and prosper your good work, and that you may win many more Catholics to God by His Holy Word.

This morning I attended service in the Lutheran Church here, and the tears flowed freely from my eyes as I sang the hymns and heard the Word of God. Mr. — wrote me that he had told you all about my conversion, so I feel as if I should write and thank you for your good will; and may God grant I can send these books out where they shall do the most good. Pray for me that my faith may be strengthened, and that I may lead other blind souls near to God.

M. A. M.

P. S.—I will leave my books with the Society Library here and I have

loaned some to the Young Women's Association, where there are many homeless Catholic girls.

### An Esteemed Minister.

From the Rev. James G. Butler, chairman of the Committee on Education of the Ottawa, Ill., Presbytery, comes the following good letter:

Dear Brother O'Connor—A copy of THE CONVERTED CATHOLIC came to me from Albany, N. Y., the other day. It reminded me of our friendly correspondence of many years ago when I was pastor in Southern Illinois. Two volumes of "Luther and the Lutheran Reformation" that you kindly sent me are still in my library.

I used to say "Hail, Mary" beside my mother until my knees ached, and I got an occasional "bother" in the ear to keep me at it. It is an immense relief to be out of the castelated superstition, and to breathe the life of faith and of the Holy Spirit.

JAMES G. BUTLER.

### Female Jesuits.

Philadelphia, May 12, 1908.

Dear Brother O'Connor—I am pastor of the — Church in this city, and a subscriber to THE CONVERTED CATHOLIC.

In our church paper for this month, I had the enclosed—bearing upon your mission and conditions in Europe. The truthfulness of both were questioned by a Miss —, of Philadelphia, Pa., who belongs to a society in the Roman Catholic Church in our neighborhood which has for its object the denial and suppression of anything that appears to be against the Roman Catholic Church. I told her that I felt sure you would gladly give her information, the truthfulness



of which you would readily vouch for. She said she would write you. Have you heard from such a person? If so, and you propose writing to her, please keep a duplicate, if possible, of what you say in your letter. Indeed, if I could have a copy of it, I think it would be a good thing, for I have information of the way in which some active Roman Catholics deal with the correspondence they have with Protestants.

I am heartily in sympathy with you, my brother, in your work. May you hold "forth the word of life" for many more years, and with ever widening influence and success, is the prayer of

Your brother in Christ,  
J. J. B.

The items in the church paper of this good pastor to which the Roman Catholic Papal agent took exception were these:

The "Los von Rom," away from Rome, movement in Austria-Hungary, still continues. During the past seven years, 35,000 Catholics have left Romanism for Protestantism. A similar movement is taking place in Germany, where since 1890, 76,239 Romanists have left the mother church.

Through the medium of Christ's Mission, conducted by Rev. James A. O'Connor, a converted priest, in New York City, since 1879, more than 100 priests and monks have left the Catholic Church. Many of these are now Protestant ministers.

We replied immediately to our good brother's letter saying that the Roman Catholic objector to the statements of fact contained in these items had not written to us, and most probably would not do so.

The activity of the Roman Catho-

lic Church in the United States is apparent to everyone, on the part of the bishops and priests, monks and nuns, and the ever-increasing number of societies, like the Knights of Columbus. And now it seems the army of Catholic women must be organized, not merely in sodalities of piety, like the Children of Mary, etc., but for aggressive work in suppressing the truth and misleading the people. American Protestants should remember this in their intercourse with these female Jesuits. The bishops and priests know how to use the women in their unrighteous cause.

Every statement in THE CONVERTED CATHOLIC can be relied upon as accurate. The Editor is not infallible, but for over a quarter of a century that he has been conducting this magazine, besides the positive evangelical teaching on Biblical lines, there has been much information on Roman Catholic subjects that in not a single instance has been controverted by Roman Catholic writers. They may abuse him personally for renouncing the faith of Rome to become a Protestant Christian, and say that while as a priest he was an angel of light, he is now an apostate, as bad as Martin Luther and all the other Catholic priests who, with the Bible in their hands, assailed the strongholds of Rome, tore down the ramparts and set the prisoners free. But our Papal friends can neither deny the Gospel of salvation contained in the Bible nor the statements in THE CONVERTED CATHOLIC regarding the errors of Rome and the accounts of the great multitude of priests and people that are leaving the Papal Church.

## MONTHLY ECHOES

### From Catholic Countries and the Protestant World.

BY REV. A. N. MILANESI,

WILKESBARRE, PA.

There are seventy-seven Presbyterian churches in Brazil, whose large membership is all made up of people who were formerly Roman Catholics.

Roumania, in the Balkans, has just seen the first Protestant paper. It is the *Buna Vestire—Good News*.

During 1907, in Bohemia and Styria, 1,005 persons have deserted Rome to join Protestant churches.

A Protestant chapel has just been opened in Montsunis, Spain, the meeting being attended by a large concourse of Roman Catholics.

In Saxony, in 1907, 1,082 Roman Catholics abandoned the empty rites and ceremonies of their Church and joined the ranks of the Lutherans.

Don Vincenzo Pimentel, a noted priest of Mexico, unable to carry on any further the farce he has been compelled to play for a long time in the Catholic Church, has joined a Protestant church.

Cavour, the great Italian statesman and patriot, was a wise man indeed when he said: "Give me a free Church in a free State." Whenever and wherever the Roman Church invades the political field, and uses her spiritual power to obtain her own objects in civil affairs, woes will surely follow. The United States will yet realize this.

"Our great Pope," said Father Pardow, S. J., recently, "is the friend of the humble, and by the strength of his love the workingman is drawn

close to St. Peter." Yes, but the humble and the workingman could never have access to this great friend of theirs except by ticket, or by a good fat purse.

Spaniards, like all good Latin Catholics, have little knowledge of, and less faith in, hygiene or measures for the prevention of disease. Vaccination in Spain is not compulsory, and in order to induce the people of Madrid to be vaccinated the Mayor gives free lottery tickets to those who submit to inoculation. Being inveterate gamblers they accept the tickets, but they also pray earnestly to the saints to protect them against the "poison" contained in the lymph.

Secretary of War Taft, addressing the Laymen's Missionary Conference, said: "No one can help but hope for the prosperity in the Philippines of the Roman Catholic Church, so that it will be able to do what it ought to do in the uplifting of these peoples." Now Protestant Christians, acquainted with the facts of history, know that it is quite futile to hope for any such thing. Rome has been there since 1565, when the Agostinos Calzados were established there, but though she has always been powerful and prosperous there, she has always neglected to do anything for the uplift of the people.

Fifty years ago, a man named Perandelli, the mate of an Italian ship, in going back to Italy with a Bible obtained in New York, was tried by a court and sentenced to ten years' hard labor in the galleys for the crime of bringing the Word of God into his priest-ridden country.



Thank God, things to-day are very different there, and it will not be long before priests, friars and nuns will receive at the hands of the Italian people a severer treatment than they had at the hands of the French.

Not long ago Mr. F. A. Mackenzie, correspondent of the *London Daily Mail*, in writing about Protestant and Catholic successes in China, said that "the Catholic missionary largely employs political methods. He is an official, and uses all his influence as such, in the courts, in favor of his converts, and, if necessary, he encroaches upon magisterial functions. The interference by Catholic priests in Chinese courts has been responsible for infinite quarrels, misunderstandings and extortions." Playing politics and meddling with public affairs are regular practices on the part of Roman priests and bishops.

Papal Countess Annie Leary, of New York, imported, six years ago, the Fathers of the Blessed Sacrament; and now she has just brought over from Rome the order of the Reparatrice. Having the welfare of her Catholic Italian University Settlement at heart, she thought she might realize her dream of a great Italian university by establishing, through the newly imported order, the Perpetual Adoration. This lady would certainly accomplish her desire to uplift the Italian people, made superstitious and kept ignorant by the Roman Church that created her a countess, if she would open evening schools for instructing them in the English language, and also give them "the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. i: 16.

The readers of THE CONVERTED CATHOLIC have already been informed concerning the Papal decree concerning marriage, which went into effect last Easter Sunday. The arrogance of this decree is as ridiculous as the premium it is likely to put on immorality is dangerous. The matter is made the more preposterous by the fact that the German Empire is exempted from its operations. In that Empire "mixed marriages, even when clandestine, are and will remain valid." In other words, the Papal authorities presume to dictate to the Catholics of two different nations as to what is moral here, and what is moral there, says *The Episcopal Recorder*. It can change the standard of morality to suit itself. A marriage conducted on the French side of the Franco-German frontier may be "null and void before God, the church and in conscience," and by taking a single step to the German side of the frontier it is made valid. What a curious moral complication would be created if the bridal couple should stand with one foot in one country and the other in the other! The Roman hierarchy is a wonderful machine, and nowhere more wonderful than in its capacity for juggling in the matter of marriages. It has always proved itself an adept at finding flaws in marriage contracts—for a consideration.

The Rev. R. F. Black, of the American Board of Foreign Missions, writes from the Philippines to *The Missionary Review*: "Our ecclesiastical foe, Rome, for foe she surely is, has begun to awake to her opportunities here as never before. In Davao she is holding things down with a

strong hand, stronger apparently than ever; but her grip is galling to the awakening people. They are restive and resent the manifest tyranny of the agents of the Roman Church." Brother Black evidently understands the true character of Rome, "our foe." She has always been such in the past and such she is to-day. To supine and accommodating Protestants her adaptation is mistaken for concessions; they forget the declaration made some time ago by Cardinal Gibbons, and another, recently uttered in New York by Cardinal Logue, that Rome as to fundamentals never changes, and that in all essential things Catholics should never make concessions, or come to terms.

Three hundred French priests with their congregations have banded themselves together in a league, under the leadership of M. Meillon, a converted priest, which has adopted the following platform: separation from Rome; the formation of congregations on the basis of the Gospel; the absolute independence of each church, combined with the federation of all the churches; the substitution of French for Latin in public worship; and loyalty to the Republic. This programme sounds good. And yet the Papal agents have been telling the whole world that the French people wanted to break away from God. The French people do not wish to break away from God, but they are fully determined to throw off the yoke of Rome with all her obsolete ways, mediæval ideas and despotic tyranny.

The decision of the Men's Missionary Movement, that nothing but

foreign missions should be included in its work, would seem to indicate that it would not be sane or safe in their opinion, to tackle the power of Rome in the United States by the evangelization of the millions of immigrants who are coming here from Catholic countries. There is certainly an unparalleled opportunity here at home. It is well to send representatives to South America, Mexico, Spain, Italy, Austria, Poland, and other lands, but millions of people from those countries are at your very doors to-day, just as ignorant of the Gospel, and as superstitious as those beyond the sea whom you wish to bring to Christ.

Sunday, May 17, was a day of great rejoicing for the large Italian Protestant congregation of Pittston, Pa., when their long-cherished desires were realized by the opening of a neat church building. It is well to remember that it was the Rev. James A. O'Connor, of Christ's Mission, New York, who first urged this writer to try for a church building, and he who provided the first \$50. Also to him we owe the substantial help furnished by that Christian lady, Miss Julia A. DeWitt, now in heaven. May the Master raise up some able and willing friends to help in a similar way, the Wilkes-Barre, Pa., Italian congregation, now worshipping in "an upper room," four stories from the ground. Out of our poverty we have pledged ourselves \$500 to this end.

Apropos of the obligations still remaining on the valuable Christ's Missionary property in New York, a Baltimore friend says: "To free it from debt is the first duty of those

who realize the importance of such a work." This balance should certainly be wiped out as soon as possible, for Pastor O'Connor has enough work on his hands to look after the Roman Catholic priests who continually flock to the Mission for enlightenment, prayer and help, and to warn American Protestants against the wiles of the Roman agents. The importance of the work of Christ's Mission has not been fully realized yet. Suffice it to say that it is to Pastor O'Connor, under God, that hundreds of priests, and thousands of lay Catholics, owe their "full assurance of hope unto the end."

[The Rev. A. Milanesi has good reason to wish success to such an institution as Christ's Mission. It is twelve years since he, a young priest just landed from Italy, was received there. Dr. Paul Pollach, who had been a priest in China, and was nominated for a bishopric, was a guest of the Mission at the time; and as he was a graduate of the Propaganda, Rome, where Cardinal Satolli was his professor, he was of special service to Mr. Milanesi.

Many Italian priests have been received at Christ's Mission, and several are now most usefully employed in the evangelization of their brethren. The Rev. Joseph Giardina, the young priest who was connected with St. Augustine's Roman Catholic Church, this city, and came to Christ's Mission in the winter of 1905, was ordained to the ministry by the Presbytery of Newark, N. J., at the First Presbyterian Church, Montclair, N. J., last month.

The other former priests who are engaged in missionary work are also

successful, like the Rev. Hermes Cavarocchi, of Jersey City, in bringing their brethren, according to the flesh, to the knowledge of the truth as it is in Jesus.]

### **Catholics Should Be Invited.**

It is a great mistake to suppose that all Roman Catholics are satisfied with their Church, or with their religious experience, because they have churches, sacraments, priests, etc. Many of them are not satisfied. This is proved by the large numbers that attend revival and other services in which personal testimony takes a prominent place; as also by the scores that join all the various evangelical churches every year. Many more Catholics would go to evangelical meetings if they were invited, or even if they thought they would be welcome. Many of them are religious according to their light, and want to please God, as well as to find peace to their souls; and they often realize the failure of their Church to enable them to do the one or to give them the other. A great deal of help may be given by telling them of the love of Christ for them personally, and His gracious invitation that they shall come direct to Him, and not through any priest or church. Catholics feel their need of salvation like other people, and when they are pointed to the Lamb of God, who taketh away the sins of the world, they are quite as likely to go to Him as other unconverted persons—indeed more so than people who think that they do not need a Saviour at all. There is no more promising or fruitful field for personal home mission work in our country to-day than is to be found among the Roman Catholics.

## WORK IN CATHOLIC COUNTRIES—CENTRAL AMERICA.

BY REV. ALFRED B. DE ROOS.

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." John V: 24.

**I**T IS nearly fifteen years since the light of this marvelous truth flashed across the dead sea of Jewish traditionalism into my soul and brought rest, deep assurance and peace with God through Christ the true Messiah.

Having been brought up as a strict Pharisee and belonging to the tribe of Levi, I knew no more of God than "Do this and thou shalt live." Marvelous was the transformation brought about by—"It is finished; believe this and thou shalt never perish." First, it flooded my soul with joy and gratitude; next it was cleansing and purifying, leading to a life of yieldedness to God's Holy Spirit; then it constrained me to announce and to proclaim to others the love of God as revealed in Calvary's cross.

It has been my privilege to preach Christ Crucified for the last thirteen years among Roman Catholics in Central and South America and the Philippines, and hundreds have gone out of the dark dreadful Roman system into the marvelous and glorious liberty in Christ Jesus. After having seen Roman Catholicism in this country, Europe and the places where I have labored, I can truly say that Romanism means a Christianity without a Christ, and we may say with Mary when she beheld the empty sepulchre, "They have taken away my Lord and I know not where

they have laid him." What a charnel-house is Romanism! What dead things and low, vile corruption I have found in it. I would not dare to tell or put in print what my eyes have seen of the lives of the priests and monks, those poor slaves of the Roman Pontiff.

I have felt their hatred, having been stoned by them nearly every day for the space of three years when on the street or preaching in our Gospel hall in Managua, Nicaragua. I know of a woman, now a believer, who was offered a full pardon by her confessor if she would poison me. In Central America, persecution is a great drawback, and there is constant danger of personal violence; but I should prefer this to the conditions I found in our new possessions, the Philippine Islands. There the "Great Harlot" dares not use stones but she may entrench herself behind the policy of the Administration at Washington, and use our government officials to protect, defend and aid her. The Governor General of the Philippines is a devout Roman Catholic, much beloved of Archbishop Harty, and strongly upheld by our most polite and genial Secretary of War Taft. "He stands for the Church; the people are Catholics," is the everlasting cry. This is not true, the ruins of churches and convents in every town and hamlet of the Islands speak loud and eloquently against this. If the people were all Christians and Catholics, why did they in the Provinces during the revolution roast the friars over slow fires and dash their brains out against the

rocks and to-day with much glee point out those places and tell with much gusto of what they did? The people are Catholics by baptism but not by faith. The educated and intellectual classes are deists and atheists.

An American who enters Manila may at first be impressed by the display of churches, gorgeous altars and fine music, for they have brushed up a good deal since American occupation and do not any more play during High Mass such tunes as "There Will Be a Hot Time In the Old Town To-night." But let him go into the Provinces, and then when he sees the drunken, brutal and ignorant priests living in concubinage and shameless sins of all kinds, he will soon find out that it is and always has been "Like priests, like people." Neither priests nor people are Christians.

In places where I have been laboring I found that the name of the mother of the Virgin Mary was used as a license for sin of all kinds and a free entrance into heaven. It is a saying among the common people, that whosoever can pronounce the name of the mother of the Virgin shall be saved, no matter what the life of such a person may be. In the North of the Island of Luzon the people say that her name is so hard to guess and to pronounce on account of her having been an Igorrote woman (the Igorrotes are the savage Head Hunters of the Islands). This is but a small sample of Romanism in the Philippines.

I may truly state that there is more true liberty in Central America for the proclamation of the Gospel than in the Philippine Islands, where our

glorious flag stands as the symbol of liberty and freedom. My work among the native soldiers was closed up on the lame excuse that "It might cause friction and we cannot afford this." Officials have told me that they preferred the priest to keep hold of the people, for "they kept them under their thumb, and that is what they need just now." The acting chief of the constabulary forces (native soldiers) offered me all assistance and financial aid to continue my educational and medical work, on the one condition, that I would discontinue to preach the Gospel.

It is always a source of wonderment to me when coming among Americans to find out how little they know about the Roman Church, and what is more, how little they care about her doings. The beauty of the service, the elegant and costly vestments, large churches and convents, the seeming piety of nuns and priests and the good lives of many of the people are by no means a true index of the state of that Church in this or any other country. Rome never changes; she is the same as she was in the days of Martin Luther. No! she does not change, but she knows how to accommodate herself to conditions, times and places.

May every true Christian study to know more about this great system of slavery and bondage, and help to sound forth the cry "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In spite of strong and constant persecution, open violence, unhealthy locations and lonely isolation, there are a large number of noble self-sacrificing workers laboring hard in

the poor deluded Roman Catholic countries. The Central American Mission, which has its headquarters in Paris, Texas, has at present twenty-one missionaries and a number of native evangelists at work in the five Republics of Central America. But what are these among three and a half million souls? There are one million of Indians in Guatemala with only one independent worker among them.

I have often been asked, "Can you do anything when there is so much vice, ignorance and opposition?" Let me say to you that the Gospel is the power of God unto salvation to all who believe, and its power is felt wherever it is preached in the spirit of Christ. We always find the promise true, 'If I be lifted up, I will draw all men unto me.' In the Republic of Honduras we have a town entirely won over to Christ—the town of El Paraiso, which is not only brought to God, but the saints there suffer daily from their countrymen, counting it a privilege. These poor oppressed mountain people support two native evangelists. In the Republic of San Salvador we have many good and strong assemblies, which only once in four or six months receive a visit from the foreign missionary. But they are firm believers and bear a good testimony for Christ in the midst of much persecution. There are but two workers in that Republic, Mr. and Mrs. Robert Bender.

In Guatemala a wonderful work is being carried on by Mr. E. Bishop. His work is in the capital, where he preaches the word of salvation every night in the week to large numbers, and many have been saved and some of them are out in the work at pres-

ent, helping to save others. Our mission has eight men and women missionaries, and a staff of native workers. There are also some independent workers in Guatemala, and the Presbyterian Church has two stations there. Costa Rica was the first Republic entered by our Mission and there are many there who rejoice in a full and free salvation through the blood, among them some priests. Altogether, we have some thirty assemblies where the Gospel is preached in a non-sectarian New Testament way.

In Nicaragua where I have been the pioneer missionary we have at present three Gospel halls and a number of out stations. The assembly at this place has stood alone for nearly four years, except for the occasional visits of some workers; at present Miss E. Blackmore is holding forth till I return. The native pastor of this church was a drunken bartender before he became a Christian. Half of this congregation is made up of men and women who before their conversion knew and practiced every crime on the calendar; they are now living pure lives through the power of Christ and bear a strong testimony to the power of the Gospel. In Managua, the capital of Nicaragua, we have a plot of ground and some money on hand to begin building; we need \$2,000 to place that work on a solid basis. It is not the desire of the Central American Mission to burden those Republics with any more church buildings, for there are too many there as it is; but we desire to build neat and roomy Gospel halls so that we will not be subjected to the caprice of every priest who may wish to have



us removed at any time. Sometimes we have to look for a new location nearly every six months, for the priests threaten the people with excommunication if they rent us a house. Moving around from place to place like this is not conducive to a permanent work.

The Central American Mission is a faith work and is entirely supported by voluntary offerings from God's people; neither money nor men are solicited, but we look to God in prayer to supply all our needs. Phil. 4: 19, is our bank account with Him who said, "Whatsoever ye shall ask in my name I will do." We hope, Christian friends, you will ask God, our Father, "Lord what wilt thou have me to do?"

Central America may be rightly called the Lazarus of the United States. Here there are right at our doors five priest-ridden, bleeding, turbulent Republics waiting for the light of the Gospel which will give peace in those countries of constant strife and revolution. Shall we pass them by, and in our great desire to send the good news to China and Africa forget them? Think of it! only a few days' journey from our shores the Guatemala Indians are celebrating their ancient fire worship and all over Central America a black Christ is adored and worshipped.

The coming of the Lord draweth near, and there are some who must be gathered out of these Republics before that glad day will be ours. Will you help? You may go there and tell the wondrous story,—may He lead you. You can give,—may you consider this a blessed privilege. You can pray for Central America and its need—may this prove a bless-

ing to you as you intercede before His throne of grace. "The harvest is truly plenteous, but the laborers are few; pray ye therefore, the Lord of the harvest, that he will send forth laborers into His harvest."

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

I may add in closing that as soon as our gracious Lord opens the way for the enlargement and extension of the work in Nicaragua, I shall return to that field.

Contributions for the Central American work may be forwarded to the treasurer, Judge D. H. Scott, Paris, Texas.

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On Lord's Day, May 17, the Rev. A. B. De Roos delivered an address in Christ's Mission on his work in the Philippines and Central America, which was greatly appreciated by the congregation. To Pastor O'Connor's appeal for coöperation in the work in Central America, where Brother De Roos is returning, a generous response was made.

From Washington, D. C.—I have greatly enjoyed the reading of the Magazine each month, and often wished that you could start another such Mission here, for if ever a place needed it, this is it, and the need increases more and more as time goes on. This can be seen by anyone who reads our daily papers. Some of our most influential men—"non-Catholics"—are hobnobbing with the higher Roman priests here in a way that must make Rome hug itself with joy and satisfaction.

B. H. R.

### **Christ's Mission Work, 331 West 57th St., New York.**

FORTHCOMING THIRTIETH ANNIVERSARY.

Every Lord's Day in May, as during the month of April, the chapel of Christ's Mission was filled with audiences composed of Protestants, Catholics, and persons without any church connections. Pastor O'Connor preached at every service, except on one occasion when he delivered an address at the Christian Endeavor meeting in the Church of the Pilgrims, Brooklyn, and the Rev. Dr. Albert B. King delivered a learned address on "The Purple and Scarlet Woman."

The Church of the Pilgrims, in Brooklyn, of which the illustrious Dr. Storrs was pastor for over forty years, cordially welcomed Pastor O'Connor, and the young people of the church sent a kind contribution to the funds of Christ's Mission. The Congregational Church at Woodhaven, Long Island, had also invited Pastor O'Connor to address the missionary society, and the kindness of Rev. Dr. Bosworth and his people was manifested in the contribution which they sent to Christ's Mission. Much good would result from invitations from other churches, the members of which do not know what is being done for the evangelization of the Roman Catholics and the enlightenment of Protestants on the subject of Romanism.

Overflowing audiences attended the services in Christ's Mission, on April 26 and May 3, when Pastor O'Connor spoke on the significance of the Roman Catholic demonstrations at the recent diocesan centenary celebration. At the first ser-

vice, while Pastor O'Connor was speaking, the Rev. Dr. Robert S. MacArthur, of Calvary Church, which is on West 57th street, only a little distance from Christ's Mission, entered the chapel, and, of course, was impressed into service for an address.

#### DR. MAC ARTHUR'S KINDNESS.

The good pastor made the hearts of all present very happy by his eloquent endorsement of the work of Christ's Mission. From the very beginning of this movement in New York he had observed it and commended it as the most blessed mission work in the city. It was conducted with fearlessness in face of the most strenuous opposition, and at the same time with such courtesy, tact and common sense that all Christians rejoiced in its success. It was a happy circumstance in his life, and a providential coincidence that more than a quarter of a century ago when his church was on Twenty-third street, Mr. O'Connor was holding services in Masonic Temple on the same street, not more than 300 feet away, and then, after sixteen years in Twenty-first street, Christ's Mission had come up to 57th street, again near his church, for its permanent location in the most central part of the city. He congratulated Pastor O'Connor and his friends that they had secured a most valuable property for the work of the Mission, and its value would increase every year.

#### TRIBUTE TO PASTOR O'CONNOR.

All should feel it would be only a fitting tribute to Mr. O'Connor's zeal, earnestness and splendid achievement in the cause of Protestant Christianity that the debt on the Mission building should be paid on the occasion of the Thirtieth Anniversary of the

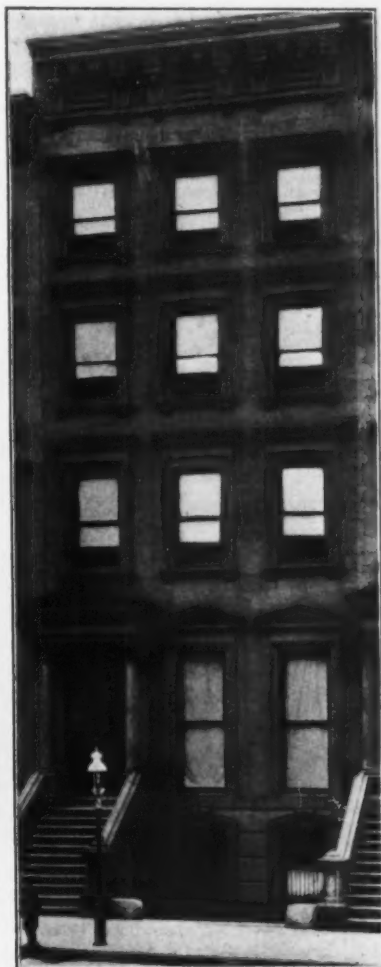
work, which would be held in a few months. He would not only personally aid in the work, but he would invite his friend and brother, Mr. O'Connor, to preach in his church and also ask his people for a generous offering to this Thirtieth Anniversary Fund, which should at least amount to \$30,000—one thousand dollars for each year of Mr. O'Connor's consecrated service.

At the service in the Mission chapel on May 3, the congregation overflowed into the street, and Pastor O'Connor spoke on the exaltation of the Papal flag—yellow and white—during the Roman Catholic centenary celebration and the parade of 40,000 men in military array through the streets of New York. Such a glorification of Romanism was never before witnessed in America. It boded

ill for the future of the Republic if the progress of that Church should continue. Christ's Mission should be enlarged, he said, as the meeting closed, and this could be accomplished at the forthcoming Thirtieth Anniversary of the work, if the friends who are interested will coöperate to the extent of their power. Let all help who can. Every friend could do something as a co-worker.



**REV. JAMES A. O'CONNOR**  
 Founder and Director of Christ's Mission—Established  
 1879 (Incorporated)



**CHRIST'S MISSION, 331 W. 57th St., NEW YORK**

## CHRISTIAN WORK—FORWARD, THE VANGUARD!

BY DAVID JAMES BURRELL, D.D., LL.D., NEW YORK.

After these things the Lord appointed other Seventy, also, and sent them two and two before his face. Luke x: 1.

SO simple is the record of one of the greatest movements of history. It was of more consequence than the campaigns of Cæsar or the invasion of William the Conqueror, for it set in motion the evangelizing and civilizing forces which are destined to bring in the Golden Age.

It was in October of the last year of our Lord's ministry. He had carried on his work in the North Country for a period of eighteen months or thereabouts, and there was apparently little or nothing to show for it. He had been rejected on every side; as it is written, "He came unto His own, and His own received Him not." In Capernaum the people turned a deaf ear to His message of grace. In Gadara they "entreated Him to depart out of their coasts." At Nazareth His townsmen plotted against Him. So, turning His face southward, He began His memorable journey to Jerusalem and His passion.

This has been called "The Retreat from Galilee." Was it, then, like the retreat of Napoleon from Moscow, when the great captain rode alone, gloomy and morose, followed by the pathetic remnant of his shattered army? Not so. This was an advance all along the line. The light of progress was in the Leader's eyes. Calm and hopeful, He gave the signal for a great campaign which was to eventuate in the setting up on earth of the kingdom of God.

He had been accompanied thus far in His ministry by a body-guard of twelve men; but their mission, how-

ever important in the formative period of the Christian Church, ended then and there. The so-called Apostolic Succession is as diaphanous as the stuff that dreams are made of. But now the Seventy\* are appointed to act as the advance guard of a great multitude who will march down the centuries declaring the unsearchable riches of Christ. In the instructions given to them our Lord struck the keynote for the propaganda of the future. These men stand for the mobilized church; and their marching orders are the marching orders of all who follow Christ through the ages.

The order is, Forward the Vanguard! Yet the martial figure is not wholly in place, since these men were sent upon an errand of peace. They bore no sword, but a benediction: "Peace be unto you!" They went not to war, but to husbandry. So have I seen men thronging the roads of the Dakotas, browned, tanned, stalwart men, on their way to gather in the harvests that were to feed the hunger of the world. The Seventy go forth with sickles in hand, in pursuance of their Master's word: "Say not, It is yet four months and then cometh the harvest. Lift up your eyes and see! The fields are already white. Go, reap for God."

*I. Observe that all of these Seventy were friends and followers of Christ.*

They had heard Him say, "Come!" and had left all to follow Him. Everybody knew them to be His disciples. This is the first qualification for ser-

\*It is worthy of note, that, as the twelve apostles correspond to the twelve princes of the tribes of Israel, so the Seventy correspond to the Seventy Elders who were appointed by Moses to cooperate with him.

vice: to hear the invitation of Christ and to heed it and to come out into the open, enlisting under Christ's banner and putting on the uniform of a confessed soldier of Jesus.

II. *And they were all under commission.*

They had not only heard Him say, "Come!" but they had heard Him say, "Go!" They were missionaries; that is, sent-ones; as He said, "Behold, I send you."

The service of Christ is business. It means more than the saying of prayers and the singing of psalms. The Lord said, "When ye pray, say, Our Father who art in heaven, Thy kingdom come." And here He adds, "Into whatsoever city ye enter say, The kingdom of God has come nigh unto you!" The praying and the saying go together; the profession must be followed by the preaching of the kingdom of God.

III. *And they went forth disencumbered.*

He said, "Carry neither purse, nor scrip, nor shoes." No doubt they would have deemed it wise to take a little ready cash, some provisions in their wallet, and a pair of extra sandals for so long a journey; but they were to be an army without a commissariat. They were to march under a banner bearing this device: a bunch of lilies, and over it the legend, "Have faith in God."

Are we to follow these instructions to the letter in these days? "The letter killeth, but the spirit giveth life." But did ever a man go forth to service, trusting God in vain? Is not history full of stories of those who, going out, like Paul, Francis Xavier, John Eliot, Henry Martin and Adoniram Judson, without purse, wallet or extra sandals,

have returned in due time with rejoicing, bringing their sheaves with them?

In one of Paul's letters to Timothy, he says: "No man that warreth entangleth himself with the affairs of this life." Yet how many of the servants of Christ are overburdened with secular cares; all tangled up in their purses, and their wallets, and their extra sandals! We cannot afford to overlook the fact that it is the disencumbered man who fights well, runs well, reaps well. The Mission of the Seventy was like a forced march, and there must be nothing to hinder it. The business in hand was so important that they were enjoined to "salute no man by the way." A salutation in the Orient to-day is a matter of much punctilio. If two Arabs meet in the desert, one hand is extended, then both hands are lifted, then there is a kissing of beards; and on occasion all this repeated ten times over, with voluble expressions of more or less sincere delight. There was no time for the Seventy to indulge in such distractions along the way. They went forth as the King's legates, and "the King's business requireth haste."

IV. *They were fully equipped for their work.*

The Lord bestowed on them those singular gifts of the Spirit which were known as *Charismata*, by which they were enabled to work miracles of healing; and He said, "Behold, I give you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you."

Do the followers of Christ have such power in these days? It would appear that these extraordinary gifts were conferred in the infancy of the Church for special reasons. If they still con-

tinue, as is claimed in some quarters, it is a singular thing that the whole world is not constrained to acknowledge it. The healings wrought by Christ and His early disciples were so obvious that nobody disputed them, while nowadays, when such miracles are claimed, everybody standing by simply lifts his eyebrows and smiles.

Nevertheless the work of healing in Christ's name still goes on. The skill of the medical profession of our time is due to the advance of civilization and humanity which received its momentum in the Life and Gospel of Christ. The Church has no such pressing need of practicing medicine and surgery in these times, when hospitals and free dispensaries are on every hand. Nor is the ministry called upon to practice therapeutics, when the medical profession, a sort of left arm of the service, is following so closely in the footsteps of that Good Physician of whom it is recorded that when the sick were brought and laid on couches along the way, "He healed them every one." I, for one, am quite willing to have the Doctors of Medicine attend to their task, while the Doctors of Divinity address themselves to theirs.

Let it be noted that when the Seventy expressed their joy in the fact that they were able to cure diseases and cast out devils in His name, the Master said: "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven;" that is, in the roll-call of those who were appointed to deliver the message of the Kingdom.

V. Furthermore, the Seventy were associated in their work; as it is written: "He sent them forth two and two."

There is a beautiful significance in this; for, "as iron sharpeneth iron, so a man sharpeneth the face of his friend."

A few years ago, when there were only three men in our Arabian Mission, and they were stationed five hundred miles apart, a pathetic appeal came to us to send more laborers into the harvest, because those on the field were so lonely. Our Lord, who knew humanity through and through, recognized this need of companionship when He sent the Seventy out in thirty-five bands of two each.

Paul, in prison, writes to his young friend Timothy to come with all possible haste because he greatly longs for him. Latimer, bound to the stake, speaks to Ridley at the neighboring stake: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out." Luther, in the Castle at Erfurt, in the darkest days of the Reformation, calls to his friend Melancthon, "Come, Philip, let us sing the 46th Psalm, 'God is our refuge and our strength; therefore will not we fear, though the earth be removed and the mountains be cast into the midst of the sea.'" So has the Church come down along the centuries in bands of two and two.

We are wont to sing, "Blest be the tie that binds our hearts in Christian love," but for the practical uses of service let us sing, "Blest be the tie that binds our hearts in Christian work." Comrades all! "Two by two! *Amici usque ad aras*. Two are better than one; for if one fall the other will lift him up; but woe to him that is alone when he falleth, for he hath not another to lift him up."



VI. *And when our Lord sent out the Seventy, He enheartened them with great promises.*

He did not disguise the fact that they were going in the face of opposition and persecution. "Behold, I send you forth as lambs among wolves." Nero, Diocletian, Bloody Mary; He heard them aforetime; the voices of wolves that were to raven His little ones. But, "Fear not, little flock," said He; "it is your Father's good pleasure to give you the kingdom!" He foresaw the flagging of courage, the weariness of step, the dimming of eye; and He prepared them for it.

There is no room for pessimists in the ranks of this militant host. We borrow trouble without reason. We fret and worry because we forget that Christ founded His Church upon a rock, and the gates of hell shall not prevail against it. We see the kings of the earth assembling and rulers taking counsel against our Lord and His Anointed, saying, "Let us break their bands asunder and cast away their cords from us!" and our knees tremble because we have not heard the laughter out of heaven. We have not heard the reading of the riot act: "Kiss the Son, lest He be angry but a little and ye perish from the way!"

We preach the Gospel of the Kingdom. Did Christ not say, "The Kingdom is like unto leaven which a woman put in three measures of meal; and lo, it leaveneth the lump"? Did He not say, "The Kingdom of Heaven is like unto a grain of mustard seed which a man planted in the ground; and it becometh a tree and the fowls of the air come and lodge in the branches of it"?

They were but Seventy that went forth then; and behold, there are in the world to-day some hundreds of

millions of people who profess the service of Christ! And this in spite of axes and fagot fires; in spite of foes without and traitors within. We preach the Gospel of the Kingdom. Make way for the King! He who opposes does but frantically and to his own hurt run upon the bosses of the shield of God.

VII. *Finally, observe that the Seventy were sent "before His face."*

On other occasions He preceded them, leading the way. Here they are not followers, but forerunners. They go before Him like John the Baptist, crying, "Prepare ye the way! The King cometh! Repent ye! Cast up an highway before him!"

The joy of our message is that the King is coming just after us. Maranatha! The Lord cometh; and blessed are all they that love His appearing. Though He tarry, yet will He come. The heavens will part asunder; and the tabernacle of God will come down among men; and He shall dwell with them, and they shall be His people, and God Himself will be their God.

In the meantime we are sustained in our labor of love and patience of hope by the promise: "Lo, I am with you alway, even unto the end of the present order of things."

On the return of the Seventy, they reported, with burning hearts and flashing eyes: "Lord, even the devils are subject unto us in Thy name!" They had never dreamed of such success. But He said, "I beheld Satan fallen as lightning from heaven!" His far-seeing eyes, in that instant, traversed all history as if it passed before Him in a moving picture. He saw the end from the beginning; the triumph of truth and righteousness. He heard the clanking of chains as the red

dragon was cast into the pit. Thus ends the campaign. The Lamb triumphs over the wolves. Armageddon is fought to a finish; and the army of which the Seventy were the vanguard waves banners of victory.

God works in all things, all obey

His first propulsion from the night.  
Wake thou and watch! The world is  
gray

With morning light!

So reads the story of the mobilized Church. "O Church of God, go forward!" City Missions, Home Missions, Foreign Missions; all are in line with the Captain's plan; and none is in vain. Alas for the man who stands with folded hands in the market-place! "All at it, always at it, all together at it!"

A message has just come announcing the death of Jacob Chamberlain in India. He was a pioneer missionary of our Church (the Reformed Dutch Church). He went forth to his work more than half a century ago, a disencumbered man. He had no purse, no wallet, and no extra sandals. He toiled for years with no ingathering, yet he fainted not nor wearied. And then the harvest began to appear; souls were converted as doves that come flocking to their windows. And now he presents himself, like the Seventy upon their return, flushed with splendid success, saying: "Here, Lord, am I and they whom Thou hast given me!" And the Lord has spoken, "Well done, good servant!" All heaven is in that word, and all strength for us who still continue in the field. O let us believe it: He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

### A Zealous Friend.

From Iowa:—I am sure I do not know how you got my name, but a few days ago I got a copy of *THE CONVERTED CATHOLIC* for December and to-day I got the February number. Now I am not going to take your paper, cannot afford it, don't believe I want it anyhow; but I am very much opposed to the Catholic religion, and would like to do something to put it down; so I am going to send you a two-dollar bill, and trust you will use it in a two-fold manner—to the honor and glory of God, and for the suppression of Roman Catholicism. I do not pretend to understand much of political intrigue, but I am sure the nunneries must be worse than slavery, or even death. The pitiful part of it is that there are so many Catholics who are really good people at heart, but who stand up for these things through enforced ignorance. Is Catholicism any worse than Mormonism? Is either any worse than the liquor traffic? Did President Roosevelt say anything against either in his message to Congress? He was requested to mention the liquor traffic by the Woman's Christian Temperance Union, but he saw fit to ignore the largest organization of women in the world. I am going to request that you do not publish my name.

I shall put the papers in the W. C. T. U. box at the depot. Am willing to help a little when I can, but do not pledge myself to do anything further. I would like to do what I can to fulfil the command to "Go ye into all the world," etc. May the Lord add his blessing to every effort for the upbuilding of his cause and kingdom.

G.

### From Converted Catholics.

Dear Sir:—I write to renew my subscription for THE CONVERTED CATHOLIC, with which I am well pleased. I gave up the Roman Catholic Church some years ago; and now I read your Magazine to my family (my wife and eight children) so that they may become converted, and though, thus far, they think the Magazine a very bad one, I am living in hope. I am trying to get my Catholic friends to subscribe for THE CONVERTED CATHOLIC, but they seem to think the same as my wife—that you are a bad man and that I am a turncoat, a stray sheep, and a crank besides. I take these things good-naturedly, knowing that our Lord Himself and His apostles were a lot of cranks in the eyes of the public.

I love the Bible, both German and English—Protestant and Catholic—and read them on Sundays and in the evenings at home.

If I could afford it, I should send for your books and show them to my Catholic friends who call me a crank for exposing frauds.

Wishing God's blessing on your noble work,

M. S.



Hartford, Conn.

Dear Pastor O'Connor:—In renewing my subscription for your valuable Magazine I wish to say that it has been a very welcome visitor and a great help to me. I am, as you know, a converted Catholic, and it has made many things clear to me over which I have been greatly puzzled. I prize it more than I can tell you. May the Lord continue to bless you in your new Christ's Mission building even more than He has during the past years.

N. L.

All the testimonies of converted Catholics are good, but the following letter received last month from Hawaii gave us special pleasure:

"Enclosed please find a contribution for Christ's Mission fund and for three new subscriptions to the THE CONVERTED CATHOLIC. I left the Roman Catholic Church about two years ago, and THE CONVERTED CATHOLIC is a very good companion, especially when one feels blue, as we all do sometimes. I read the Magazine from cover to cover always when it comes, though I have not much time for reading.

"Hoping you will keep on doing good and tearing down the strongholds of Rome for all the wrongs it has inflicted on the human race, I am your brother in Jesus Christ. T."



From St. Louis:—After reading my CONVERTED CATHOLIC I always send it to others where I know it is doing good.

When we visit the city institutions, we meet many Catholics, and they are bound to hear the word of salvation, and the Lord is working among them in this city. I noticed last week in the daily papers that there was a division in a Catholic church, some members of which felt that they were in bondage and wanted liberty. About 200 of them came out of the church and said they wanted a reform. So you see there is a division among them. God is answering prayer for the work which you are building on such good foundations in New York.

G. B.

✱ This is the last number of this magazine that will be sent to subscribers more than one year in arrears—unless they renew this month.

**GERALDINE DE LISLE ; OR, TRIED AND TRUE.**

## CHAPTER XVII (Continued).

## A SKILFUL RESCUE.

Meanwhile the doctor proceeded to the drawing-room, where Sir Edward usually waited in anxious suspense his verdict; but the beaming face of the baronet as he entered made him exclaim:

"Ah, I see! some good angel has anticipated my tidings to-day. However, though I am thankful to say my patient is now decidedly recovering, yet she has been much weakened by this attack. I must ask you to restrain your impatience for a little. Overjoy *does* sometimes kill, they say, so it is best to be on the safe side. In a few days, when she has been able to take two or three preparatory drives, it would be well to go for a couple of months to the south of England for a change. There is no lurking delicacy in her system, but her nerves have been greatly upset, and she requires brightness and variety. I would advise a tour on the Continent, if it were warmer weather. I will pay her a farewell visit to-morrow, and give her some little tonic."

Turning to Miss Forster, who had just entered the room, he exclaimed: "Where is your habit, Miss Helen? Did I not desire you at once to get ready for a ride?"

"But I find that riding is out of the question, to-day, Dr. Symonds," replied Miss Forster, smiling; "so you must excuse my disobedience this time."

"What has become of your horse? I am sure it is as much in want of exercise for the good of its health as its mistress!"

"How very kind of you to be so much interested in Gazelle," responded Miss Forster archly. "You may, however, rest assured Hawkins looks well after her."

"Now, there is some mystery hidden under all this, which I shall never rest till I fathom," exclaimed the doctor, quietly seating himself; "I never found you contumacious before, so I shall stay here till you give me some more satisfactory replies."

"Well, then," replied Miss Forster, smiling, "as you men are so dreadfully inquisitive, I suppose, to get rid of your cross-questioning, I may as well tell you at once that the reason I cannot go out is because Lionel has gone to Marshalltown with Captain Neville, and will not be back in time for a ride."

"Is that all?" ejaculated the old Doctor, ironically. "If I were as young and active as this gentleman" (pointing to Sir Edward, who was standing by amused), "I would be proud to be the escort of so charming a young lady."

"Miss Forster!" exclaimed the young baronet, eagerly, "if you have a spare horse at your disposal, and will permit me to supply your brother's place, I hope you will allow me the pleasure of escorting you."

"Capital!" exclaimed Dr. Symonds, chuckling. "Off with you, madam, at once, and I shall ring the bell and order the horses."

"I am very glad," said Sir Edward, as soon as Miss Forster had retired to equip herself for her ride, "that there is a likelihood of my sister soon being able to remove from here. I feel very much distressed (and I am sure so does she) at having given these kind people so much trouble."

"Fiddlesticks!" exclaimed Dr. Symonds, pettishly. "Don't you know all the good people are never so happy as when they are 'coddling' some one or other. The business of nursing is quite fashionable, though, to tell the truth, I cannot fancy the sentimental damsels that break their hearts and spoil their eyes crying over sensational novels enduring very long the unpleasant, self-denying realities of sick-nursing. However, Mrs. Forster and her daughter are none of that sort. They are true, loving-hearted women. I have had too long experience of their charity to their poor tenants to doubt it. As for your sister, you need not keep up any debt of mistaken gratitude on her account. I know Miss Helen has been fond of her this long time."

"But I was a perfect stranger."

"And they took you in," remarked the physician promptly. "But as you were not a nameless outcast, but the brother of a friend, I don't see why such an obligation should lie too heavily upon your mind, especially as you may have an opportunity afforded you of lightening the debt."

"In what way?" inquired Sir Edward.

"By inducing Miss Forster to accompany your sister to England. She is looking pale, and needs a change."

"Most gladly would I do so, if I could induce her to accompany us."

"Here she is," whispered Dr. Symonds; "leave it to me." Turning to Helen, he said in a matter of fact tone: "I have just been telling Sir Edward that his sister had better get over to the south of England as soon as she can be moved, but as she requires some care and nursing for a little longer, and I have no opinion of men's gifts in that line, I was suggesting he should try if he could persuade one of his sister's kind nurses to go across with her for two or three weeks. Your mother is no traveler, and I think she would charitably spare you for the office, till Miss De Lisle is a little stronger."

"If Miss Forster would be so very good," interposed Sir Edward, "my sister and I would be most grateful, and it would only add to the many great obligations we already owe to her and each member of her family."

"I will speak to mamma about it," replied Helen, after a moment's hesitation, "and I am sure if we can in any way be useful to dear Miss De Lisle, she will give a ready assent."

Next day Dr. Symonds found his patient so decidedly better that he informed her he would no longer debar her from the moderate use of speech in the society of any "particular" friends in the afternoon. If

she did not do anything imprudent she might venture down-stairs next day, and be off with her friends to England in another week.

"What does Dr. Symonds mean by my going to England in another week?" asked Geraldine, as soon as Miss Forster returned to her room. "As soon as I am well I shall of course return to Mrs. Williams, and will ask you kindly to write a note to tell her so for me." Seeing an embarrassed look in her companion's face, she added: "Dear Miss Forster, do not hesitate to do so. I am sure I shall soon be quite strong enough to resume my duties, and I have unconsciously trespassed far too long on the kindness of your family."

"Do not mention that again! Were you a perfect stranger, instead of a valued friend, we should have gladly done all for one who needed so much our help and sympathy. None of us will allow you to leave till you are fit for the journey, and it is time enough to talk about that. Can you not quietly rest, dear Miss De Lisle, as the doctor desired you, and leave your future path in the hands of a wise Providence?"

"You are right! I am too prone, like Martha, to be careful and troubled about many things. You will have no objection now to tell me how I came here; and why I have not seen Mr. and Mrs. Williams since I was ill?"

"They intend coming here in a day or two." Then, pausing for a moment, Miss Forster continued: "Have you no recollection of having been at De Lisle Castle lately?"

"Yes," replied Geraldine, sadly, "I remember all about that, but I cannot bear to think of it just now. I remember also being shut up in the nunnery at Dermot's Grove by that dreadful Mr. Granville, and being very ill in a little cellar underground. The mother abbess told me she would leave to die. I cannot imagine how I have got out of it; I have been so anxious to hear."

"My brother got a hint from an old tenant of your father's as to the place where you were concealed, and he and two or three friends (your humble servant included) went that evening to the nunnery, and so frightened the mother abbess that she had to give you up. You fainted, and were unconscious when we carried you out."

"How can I ever feel grateful enough to God, who sent me such kind deliverers!" ejaculated Geraldine fervently. "I was indeed in a sore strait when you came to my rescue. I have a faint recollection of seeing you, but as I thought I saw my dear brother at the same time, and that his arm was thrown around me, I concluded it was all a vision."

"Have you never read of *truth* being revealed in that manner?"

"Certainly, in the Bible; but then you know that visions and miracles have ceased."

"What will you say, my dear friend," replied Miss Forster, as she pressed Geraldine's hand tenderly, her voice trembling with suppressed emotion, "when I tell you that you were under no delusion? God has



mercifully restored your brother to you; and as you are now prepared to see him, I shall not keep you in suspense, but send him to you at once."

Who can describe the rapture that filled the heart of this fond sister, as she tearfully and silently received the embraces of the dearly-loved companion of her childhood—one who, indeed, had been lost and was found—the only relation left upon earth? Her joy was too great for utterance, and fearing the effects of over-excitement in her feeble state, Sir Edward prudently paid but a short visit, promising to return in the evening.

The joy of her brother's restoration had a most beneficial effect upon Geraldine's health. She was enabled to see her friends from the Glebe the following day, and to receive their hearty congratulations on her brother's return, and her restoration to liberty and home. They deeply deplored the loss to the family of one whose services they had so highly prized. In the evening she joined the family party at tea, where she had an opportunity of thanking Mr. Forster and Captain Neville for the part they had enacted in her rescue from the convent. They each disclaimed any merit in the matter, Captain Neville even assuring her that all the obligation lay on his side, as his eyes had been completely opened to the real nature of Romanism. If he were in parliament he would never give the government peace till they passed a bill for the inspection of nunneries.

"In which I would most cordially support you!" exclaimed Sir Edward; "I think it is a great shame that when our country spends (and justly) so much money and trouble in rescuing blacks from slavery, she should be so indifferent to the sufferings of our poor white sisters at home."

"I suppose," said Helen, "that they excuse themselves on the supposition that the tales of convent oppression are only fabulous stories, but to my mind the bolts and bars of these monastic prisons do not convey the idea of liberty any more than do the chains on the blacks."

"Especially when we have heard the stories of some of the escaped inmates," remarked Mr. Forster. "I was told by a friend that two gentlemen were on one occasion passing a convent in Dublin, when they heard a scream from an upper window, and a voice crying out, 'They are killing me!' They knocked at the door and made inquiries, but of course could gain no information, nor afford any kind of assistance to the unfortunate victim."

"I think," suggested Mrs. Forster, "we had better not say anything about convents at present, lest we should interfere with Miss De Lisle's night's rest."

(To be continued)

## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
331 West 57th St., New York.

Subscription, per Year.....\$1.00

Entered at the Post Office, New York, as second class matter.

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**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

SEVENTH SERIES.

XVIII.

331 WEST 57TH ST., NEW YORK, JUNE, 1908.

Sir:—Many of my best friends think that I have been too conservative, too dignified, too respectful in these open letters, in view of the demonstrations of your Church in this city last month on the occasion of the centenary celebration of the diocese of New York. You, of course, as the only American Cardinal, had a conspicuous place in these celebrations, and so had Cardinal Logue of Armagh, the only Irish Cardinal, who had been imported for the occasion because the Roman Catholics of New York were Irish by a large majority. "It is a luxury to read your letters to Cardinal Gibbons," says one good friend from Massachusetts, "but are you not too easy with him? He is the representative of the Italian priest who calls himself Pope—Papa, Father—of all Christendom, and as such claims the right to rule and govern all Christians. We as Americans repudiate that claim, and you as our representative in your public letters to the Pope's principal agent in this country should handle those pretentious frauds and humbugs without gloves. Martin Luther, John Knox, John Calvin, John Bunyan, John Wesley and other Christian heroes had no qualms of conscience in denouncing those usurpers of the prerogatives of the Lord Jesus Christ. You are too courteous to them. Their arrogance has reached such a point in this country that there is a demand for plain speech such as the men of God in Reformation times hurled at them. Speak out! and speak up! and tell Gibbons that American freemen will not become the slaves of Popery. God Almighty delivered our ancestors from that state of bondage, and our fathers fought and bled and died to gain civil and religious liberty on this continent. It is inconceivable that unless we wish to come under the chastisement of the Lord the American people should return to the beggarly elements of ecclesiastical tyranny."

Other friends have written to me in a like vein, Cardinal, and I acknowledge the force of such appeals for vigorous language in dealing with you. But times are changed since the days of Luther and Knox, and the "refinements of civilization" in our day would not countenance the use of the expletives with which those men of God characterized the Popes and Cardinals of their age. Even the keen sarcasms of Erasmus would need pruning at the present time. But your Church has not changed in doctrine or practice or in its lust of power, though the grosser forms of vice and corruption may be more effectively concealed in countries where Protestantism has had a restraining influence. Your Church is still the same, and its purpose to subjugate mankind is not less virulent than it was in former times. In this New World, however, you have been able to throw dust in the eyes of the people so effectually that they cannot see the rottenness that is inherent in Roman Catholicism. We have had a striking illustration of this in these centenary celebrations of the foundation of the Roman Catholic diocese of New York. From April 24 to May 3 the city seemed to be given over to the glorification of the Roman Catholic Church, with a great

display of flags and bunting—including the Papal colors, yellow and white, which could not be flaunted in Catholic countries like France and Italy.

At the beginning of the nineteenth century there were not more than 1,000 Roman Catholics in the city of New York, and very few churches. There was only one Roman Catholic bishop in the United States, located in Baltimore. The first New York bishop was appointed in Rome in 1808, but he never reached this country, as Pope Pius VII was at that time the prisoner of Napoleon in France. This year there are 13 archbishops, 90 bishops, 15,655 priests, and an estimated population of 12,000,000 Roman Catholics in the United States. In the archdiocese of New York there are 2 bishops, 890 priests, including 300 members of religious orders, such as Jesuits, etc., and an estimated population of 1,200,000.

The centenary celebration, with the high masses and other services that filled the Cathedral daily, culminated in a colossal parade through the streets of New York of 40,000 men in military array.

In all this demonstration the Irish element was predominant, comparatively few Germans being present, and the Italians were conspicuous by their absence, though there are 400,000 in the city of New York. In all the functions, ecclesiastical and social, the representation of Catholic laity that was not Irish was practically *nil*. Politicians were out in full force, as the "Catholic vote" is assumed to be a marketable commodity.

The growth of the Roman Catholic Church has been almost wholly from immigration, 1,200,000 persons having landed in New York City in 1906, three-fourths of whom came from Catholic countries. These millions of immigrants, the majority of them wholly illiterate, had been under the control of priests in their native countries, and though some may have become Americanized in the secular affairs of life, spiritually they have remained subjects to the Pope of Rome, bound with the shackles of pagan superstition, and totally ignorant of the Gospel of Jesus Christ.

The celebration in New York City is an object lesson of the evil results of an easy-going toleration of the unceasing aggressions of wily ecclesiastics like you and other Papal agents, whose principal aim in life is to bring this nation under the yoke of a foreign ruler, the principles and practices of whose government are diametrically opposed to those upon which this nation is founded.

John Knox said that he was more afraid, for his country, of one mass than of an army of 10,000 men; and the principles of Protestantism and Romanism are as essentially hostile and as mutually destructive of each other now as they were in his day.

This ominous display would have been impossible without the coöperation of Protestant Americans in various forms. Among them may be mentioned:

1. Money for schools, convents, hospitals and other Catholic institutions. Many of these sums have been received from the municipality, in spite of the attitude of the State and its laws that no public money shall be devoted to any sectarian purposes.
2. Open and secret, straight and crooked support for the furtherance of the plans of the Roman hierarchy, worked through politicians or public officials.

3. The toleration, by employers of labor, of the interference by priests, nuns and other agents of the Roman Church, with their employees in regard to collection of money from them; as also in their own affairs in such matters as the receiving and discharging of individuals.

4. Direct contributions and gifts from individuals for churches and other property schemes, leading, of course, to the wide use of their names as upholders of the Roman agents and sympathizers with their work and plans.

5. The indifference of Protestant Christians to the evangelization of Roman Catholics with whom they have domestic, business or official relations.

6. The neglect of evangelical Christians to study the history and doctrines of the Roman Church, and to inform themselves as to the real nature of its aims and claims.

7. The acceptance of statements made by Roman Catholic officials at their face value, ignoring the wide difference between Protestant and Catholic standards of morality; and regarding the Roman Church as "part of the Church of Christ," even though it teaches certain doctrines looked upon as false.

In view of the rapid decline in power and influence in every Roman Catholic country in the world during the same period of time, and the fact that even in this city the Church has failed to make any perceptible number of real American converts, it is evident that but for these and other forms of coöperation on the part of Protestants, there would have been little more progress for the hierarchy to boast of here than could be shown by the Church authorities, say, in Rome, or Lyons, or Naples, or Paris for the same period.

A noteworthy illustration of the failure of the Roman Church to affect American religious life is found in the address of the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, New York, on May 13. The occasion was the annual dinner of the Alumni Association of the American College in Rome, at the Hotel Savoy. The reunion brought together many more graduates than usual, there being 150 priests present. The speakers included Mgr. Falconio, the Papal Delegate at Washington, and Archbishop Farley of New York, besides Dr. Brann, who is a graduate of the American College and one of the ablest of the priests of Rome in this city. As reported in the *New York Press*, May 14, Dr. Brann said: "When I looked at the parade in our recent centennial celebration I was struck by one thing: all the men I saw marching were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country, Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."

Prominent members of the hierarchy, such as Bishop McFaul of Trenton, N. J., as also Miss M. T. Elder, of New Orleans—one of the ablest Catholic writers in the country—have publicly lamented the losses sustained by their Church in the United States during the last century, Miss Elder placing the figure as high as twenty millions. As the intelligence and enlightenment of the Roman Catholics in the United States increase, these people will follow the

example of their co-religionists in European and South American countries, and throw off what the Marquise des Monstiers-Merinvill, formerly Miss Caldwell, and the founder of the Catholic University of Washington, and now a staunch Protestant, describes as the "yoke of Rome."

The favor and patronage bestowed on the Roman Catholic Church by Protestants, in public as well as private life, tends to hinder this emancipation of the Roman Catholics, and therefore to retard their intellectual, moral, religious and material progress. You are my witness regarding this attitude of Protestant Americans towards your Church. In an interview with a representative of the great German paper, the *Frankfurter Zeitung*, which appeared in that journal April 19, you said:

"There is no friction between Catholics and Protestants in this country. The Protestant citizen engages in business with the Catholic and is his friend. If his preacher would attempt to run down the Catholics or the Catholic Church, then he would rise with indignation and say: 'It is none of our preacher's business what the others believe.'

"In the same way I, for instance, take the stand against prohibition, and we have just now succeeded in defeating, in the State of Maryland, an attack on the part of the Prohibition party. I am simply convinced that you cannot carry out prohibition in so large a settlement as Baltimore. It would only lead to insincerity. Therefore, I attack prohibition on moral grounds."

Muzzling the press is an old trick of yours, Cardinal, and now it seems you have succeeded in muzzling the preachers. That is a matter which should receive special treatment. If it be generally true, then another Reformation is needed—this time among Protestants. Meanwhile the work of reforming the Catholics by bringing them out of your Church goes on. Several priests have been to see me this season, expressing the desire to leave the Roman Church, of which they are weary in soul and sick at heart. In April a learned priest wrote to me, inquiring whether I would receive him into our Christ's Mission and help him to a new and better life where he would not be forced to teach doctrines in which he no longer believed and administer sacraments which had no value, even as symbols. I replied that it would be a pleasure to be of service to him; but I would like to know definitely what his wishes were, so that I could advise him for his best interests. His reply, which was received last month, was as follows:

LETTER FROM A ROMAN CATHOLIC PRIEST.

Rev. James A. O'Connor:

Dear Sir:—Your kind letter was duly received. In answer I will say that among my reasons for desiring to leave the priesthood and the Roman Catholic Church are these:

1. I have come to the conclusion that auricular confession is not a divine institution. I was first set to thinking on this subject some time ago by an educated gentleman, who said, on his deathbed, that nobody could prove to him that there ever existed any auricular confession in the three first centuries of the Church. This remark or this challenge was directed to a missionary priest who was preaching in that locality at the time. Hearing of the serious illness



of the gentleman, and knowing that in his young days he had been a practical Catholic, we went together to see him. After leaving the house without being able to convince the gentleman, my associate said to me, "That man has read too much." I have myself read since, and Catholic books alone have been sufficient to show me that confession was gradually introduced into the Church.

2. I admit that the Church as a society has the right to make laws and regulations, and to punish the transgressors of said laws. But what I cannot believe is that the punishment should be that of eternal condemnation. How has the Pope the right and power to send any one to hell for disobeying the laws he enacts? Now take the commandments of the Church: abstinence from flesh meat on Fridays has to be observed under pain of mortal sin, and so on for every precept of the Church. Do you think that human beings who enact mutable laws can punish their transgression with an eternal punishment? I do not. And I have been brought to this conclusion by the answer of a Roman Catholic bishop. When I asked him whether the Mexicans living in the United States enjoyed the privilege of the Apostolic Indult which permits the Spaniards and Mexicans of Old Mexico to eat meat on Fridays, he answered me, "Do not speak to them about that, but teach and explain that which is necessary for salvation." So the precepts of the Church being not necessary for salvation, there is no eternal punishment for their transgression.

3. The Roman Church, then, is teaching error, and what becomes of the infallibility of the Pope in matters of faith and morals? I am not satisfied, either, with the explanation given of the doctrinal development in the Church. For me the definitions of the infallibility of the Pope and the Immaculate Conception are simply new dogmas not contained in the Bible, as it is asserted.

4. Another reason is the autocracy of those in authority, with a few exceptions. We all know how things are managed at Rome, and how one has to submit to their dictates. On a smaller scale, it is the same autocracy in every diocese and the religious communities.

Now, a few words about myself. I was ordained in Boston by the late Archbishop Williams, but had to leave New England on account of my health, and have been officiating here ever since.

On account of my training, I fear I am not fit to enter a business career or any liberal profession. So I would like to study and affiliate myself with some Protestant Church, according to the conclusion I shall come to, after I have studied the Bible and the tenets of the churches.

I can preach in English, Spanish, and French, and on that account I would like to engage in missionary work where these languages would be useful, and where there is a great deal to be done among those who are only nominal Catholics. I am still officiating as a priest.

Trusting these explanations will suffice to enable you to come to my aid and receive me at Christ's Mission, Respectfully yours, — — —

It is a great happiness to be of service to priests like this gentleman, of whom we shall hear more. In closing this letter, Cardinal, which is altogether too long, I reserve the right to use "vigorous" language to you on occasion.

Yours truly, JAMES A. O'CONNOR.